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REVIEW

Of Walter Balfour, on GEHENNA *Punishment, in a series of Essays, by Criticus, Junior.*

Universalist preachers succeed best in practising upon the ignorant and the vicious multitude around them, when, with a little smattering of education, they venture to assume the luckless attitude of biblical critics. Dealing only in plain English, which the unlearned can understand without the aid of an interpreter, the clear, simple, and decided language of the bible is quite too much for them. But if with the advantage of a little learning, they can keep up the fallacious appearance of sound scholarship, their decisions, perchance, will carry with them the influence of authority. A very partial acquaintance with two or three of the languages, will often suffice in such cases, to set at defiance the established laws of criticism, and to confront the reasonings of the learned and the erudite, of every age and nation. If the hair-brained egotist can show, to the satisfaction of those who are no judges of the matter, that every body but himself, and a few of his own sort, has translated the bible wrong—while the translation which he offers is just such as his own unchristian auditors would desire to have it—he will of course be extolled by the ignorant and the unprincipled, who, hating the true gospel, are prepared to reject it, and to "believe a lie," as their last refuge against the comfortless goading of conscience. Many errorists of this precise character, have gone abroad to deceive the multitude; and the very circumstance that this multitude are beginning to fancy themselves learned, through the general diffusion of information, helps forward the deception; and thousands, no doubt, are thus snared, and taken, and destroyed.

How many of these errorists are really self-deceived, it is needless to ascertain. Not one of a thousand of them, we presume to say, has the least pretensions to thorough scholarship. Even that one, perhaps, may possess more amount of learning than accuracy of judgment, both of which are indispensable to to the character of a sound biblical critic. Whether Mr. Balfour, whose name stands at the head of this article, is such an one, we shall leave others to judge. This man, it seems, published in Charlestown, (Mass.) some time since, a work, in which he attempted to prove that the word GEHENNA, translated *Hell*, is never used to denote "a place of endless punishment for the wicked." The influence that such a work was calculated to produce, rendered it suitable that some one should answer it; and subsequently, Mr. Sabine, of Boston, preached and published a series of lectures on the doctrine of everlasting punishment, intended, in some measure, we suppose, as a reply. The lectures of Mr. S. however, do not, *in Mr. B.'s opinion*, meet "the bone and sinew" of his interpretation; and failing to do this, to be sure, Mr. B. thinks, or pretends to think, in reply to Mr. S. that his book has not at all been answered. In this unfinished state of the controversy, the book in question has been sent out into our own district of country; and this circumstance, it seems, has called forth the able pen of Criticus, Junior, who, in a series of essays just published in the columns of the Rochester Observer, "marches up to Mr. B.'s strong hold, to ascertain whether it is impregnable." The essays are seven in number; some of them very long, and all of them of a character somewhat too critical for the ordinary readers of a public journal. On this account, we should have been better pleased, if the writer had thrown them into the form of a pamphlet. We at first thought of republishing the articles entire; but aside from the consideration just suggested, our columns have already been too much crowded with long documents. We next thought of giving something like a regular outline of the argument; yet, as the writer himself has been brief in the treatment of his topics, we have concluded that such a course would fail to do him justice. All that we shall offer, therefore, is a few brief extracts, as a small sample of the writer's manner, as well as an illustration of the character of the controversy:—

"8th. *Closely connected with the last fact is another, that the learned seem to believe in two places of future punishment, and the common people only in one.*" That is, the learned believe that when the wicked die, they are punished in *Hades*, or the intermediate state, until the resurrection; and then are doomed to everlasting suffering in *Gehenna;* but the common people, that Gehenna punishment commences at death.—The substance of Mr. Balfour's argument is this, that as the learned and unlearned do not agree as to the *time* when Gehenna punishment is to commence, it follows that this punishment is not eternal. My opponent is blest with a remarkable mind, if he can perceive any connexion between the premises and conclusion. By similar reasoning, I could prove that there will be no resurrection of the dead, because the learned and unlearned do not agree as to the time when it shall take place, some supposing at the end of seven thousand years from the creation, and others believing it to be more remote. Besides, Gehenna punishment is not *temporal*, because the followers of Jesus Christ were not agreed as to the *time* when it should commence. Again, *Heaven* cannot mean the place of eternal blessedness, because some contend the saints go there at death, while others suppose they do not enter heaven till after the resurrection.—I think when Mr. B. has attentively considered the nature of this argument, he will not be disposed to urge it as an objection to my views. It certainly does not follow that Gehenna punishment does not commence *after* the resurrection, because ignorant people suppose it commences *before*. Because the common people are mistaken as to the time when it is to be inflicted, we cannot infer that the learned are also.

"9th. *Another fact is, that though we read of Death and Hades delivering up the dead, which are in them, we never read of Gehenna delivering up any thing, dead or alive.*" True, very true, and for the best of all reasons, Gehenna punishment is endless, and of course none who are cast into Gehenna will ever be delivered up. There is no escape from this place of torment. Can this be said, if Gehenna punishment relates to the destruction of the Jews in the valley of Hinnom, by the Roman general, Titus? Will not Gehenna surrender the bodies that were slain in the destruction of Jerusalem, when the archangel shall blow the resurrection trumpet, and awake the innumerable dead? Mr. Balfour's argument does no injury to the cause I have espoused; but will it do none to his? Must not his Gehenna surrender its dead, and thus prove that his argument is at war with his views, and not mine? Let us now pass to the consideration of his next argument.

"10th. *Another important fact, deserving our notice, is, that none of the original words translated in the common version, eternal, everlasting, and forever, are once connected with Gehenna or Hell.*" And where do we read of an eternal Heaven in the bible? Heaven, therefore, cannot mean a place of eternal blessedness for the righteous. This is the conclusion to which Mr. Balfour's argument inevitably leads us. Besides, it would be mere tautology to connect the adjective *eternal* with Gehenna. This word alone expresses the place of eternal misery. In its proper and received acceptation, it suggests *this whole idea*, and how needless to add the adjective *eternal*, in order to convey this import. This entered into the very meaning of the word. It did not signify a place of misery merely, but a place of eternal misery; just as Heaven means not a place of happiness merely, but a place of endless happiness. A thousand such arguments cannot prove that Gehenna punishment is not everlasting.

His eleventh argument is in the following words:—"*In the common language of most Christians, you find Heaven, as a place of blessedness for the righteous, spoken of in contrast with Gehenna or Hell, the place of endless misery for the wicked.—Whatever they say about the former they have a counterpart in speaking of the latter.—But when we look into the bible we do not find such a counterpart.*" Does Mr. Balfour mean to say that in the bible, Gehenna punishment is not contrasted with eternal happiness in the future world? If this be his meaning, we hesitate not to say, that he labours under a serious mistake. Let the reader consult Mark ix, and he will perceive that being cast into Gehenna, is contrasted with entering into life and into the kingdom of God. The true import of these phrases was shown in essay iv, to which we hope the reader will turn, if the explanations there given are not fresh in his memory. It was there clearly proved, that to enter into life, or into the kingdom of God, was the same as to enter into Heaven, or the place of eternal blessedness. How does it appear, then, that Gehenna punishment is not contrasted with happiness in Heaven? I know that the word *Heaven* is not used in the contrast, but words of a similar import are. Though the mode of expression is a little different from that to which Mr. B. alludes, yet the meaning is the same. How much weight ought to be attached to an objection that does not affect the sense of a phrase, but the form of expression merely, I leave it with the candid reader to decide. But Mr. B. inquires, whether "we ever find any one that was sent to Hell or Gehenna, and there heard or saw any thing." True, and for this plain and obvious reason, that Gehenna punishment has not yet commenced, nor will, until after the resurrection. But it is inquired again, "Do we ever read of one, who expresses his fears or feelings about going to Gehenna?" What if no one in scripture expresses *any fears for himself*, yet our Lord expresses *his fears*, lest men should go into this place of torment, or he would not have warned them in the most solemn and affecting language, to beware of perishing in Hell. However unconcerned men might be for themselves, the Saviour felt deeply for them in view of their exposure to the unutterable miseries of Gehenna. He told them it was better to part with a right hand or a right eye, than to suffer this kind of punishment. He told them not to fear what councils, and kings, and governors, could do, but to fear God, who *after death* was able to cast both soul and body into Hell. Does not this look like eternal punishment, and did not men have serious reasons to fear, though no fear was expressed by them? We might retort Mr. Balfour's argument on himself, but we must now turn our attention to his next statement.

"12th. *It is common with orthodox preachers, to represent Hades or Hell as the place of future torment for the wicked. They often avail themselves of the parable of the rich man and Lazarus, in preaching on this subject. But observe, they often speak of persons being tormented by the devil and his angels. Indeed, it is common to speak of devils and wicked men being in the same place of future punishment.*" Mr. B. has changed the subject of debate. In order to prove that *Gehenna* does not mean the place of everlasting punishment, he informs us that ministers speak of the devil and wicked men being *in Hades!* What has this argument to do with the present discussion? We are not endeavouring to ascertain the import of Hades, but of Gehenna, and it is a singular conclusion indeed, that Gehenna punishment cannot be eternal, because devils and wicked men are represented as being tormented in *Hades*, or the intermediate state. Why does not Mr. B. keep to the point? Why not confine his attention to the import of Gehenna? If he means to say, that the scriptures do not justify us in supposing, that the devils will be punished in *Gehenna;* to this I would reply, that this does not affect the question in debate. The subject of discussion is, whether *men*, who die in their sins, will not be cast into Gehenna and there suffer eternally. If there were no devils in existence, it is obvious that this punishment might overtake wicked and incorrigible *men*. It is one question, whether the unbelieving and impenitent of *the human family* will be doomed to endless perdition, and another, whether evil spirits will meet with a like condemnation. It is not necessary to the present discussion, that I should prove that devils will suffer endless punishment in Gehanna. It is enough for my purpose to show that this punishment is threatened to wicked men. I have no doubt, however, that devils *are* suffering in Hades, and *will* suffer in Gehenna; and the following passages may be introduced as proof of this opinion: 2d Peter, ii, 4—"For if God spared not the angels that sinned, but cast them down to Hell, (Tartarus, that part of Hades where punishment is inflicted), and delivered them into chains of darkness, to be reserved unto judgment." Matthew xxv, 41—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The first verse speaks of fallen angels or devils, as being now in the intermediate place of punishment, and of being *reserved* unto judgment. The second verse alludes to the day of judgment, and tells us that the wicked and devils are doomed to suffer the vengeance of everlasting fire. It is not my design here to show, that Mr. B.'s interpretations of these passages are wrong, which I apprehend might easily be done, but to let the reader see, it is not surprising, that Christians should speak of men and devils being in the same place of punishment, whether in Hades or Gehenna. The language of scripture favours this idea, and I hesitate not to say, will bear no other sense consistently with the sound principles of interpretation."

Since the original work of Mr. B. is not now before us, it is no more than fair to leave the preceding extracts to speak for themselves. But the task of proving from the original language of the bible, that its founders did not intend to inculcate the doctrine of eternal punishment, is, of course, preposterous in the extreme.

COMMUNICATIONS.

For the Western Recorder.

TO ACTIVE CHRISTIANS.—No. III.

MR. EDITOR—The object of all our efforts towards a reform, is to persuade men to become good citizens, and to fear and respect the laws of God; by doing which, they will most effectually secure their own happiness, and the happiness of community. When we say to all good and moral men, that we think they ought to manifest their approbation of all suitable measures to prevent travelling on the Sabbath, by giving them the aid of their uniform example and patronage, we would not have it understood that we should then think our object wholly obtained; though we will say, that the united influence of such men would render travelling on the Sabbath wholly disreputable; and that soon the institution would be extensively and religiously observed. It is not by now calling upon all those who love our country, and the laws of God, to come over upon our side, and keep the Sabbath, that we wish to be alone, beyond the reach of the wicked and lawless, so as not to be annoyed by their impious conduct. If this was all we could obtain by the establishment of the pioneer line of stages, and the citizens' line of packet-boats, I would now say at once, let them cease to run; for we do not wish to be wholly separated from the society and intercourse of men, merely because they do not think as we do, on the subject of duty; or because they are hardening themselves in wickedness, and violating the wisest laws of our country. Our object is to do good to such persons; and we would desire so to live, and so to demean ourselves towards them and others, as finally to influence them by our kindness, to become good citizens, at least. Would to God they might also become pious. Every man, it is true, claims the liberty to choose for himself on this subject; for he must answer for himself, and share the benefits, if he makes a wise choice, or the contrary, if an unwise. Still I would hope for the best; and I really cannot see any thing unreasonable, in expecting that men will become good citizens through these efforts; that the gambler will leave his gambling, the profane swearer his oaths, the drunkard his cups, and the sabbath-breaker his contempt for that day.

But so it is; some do continue to object, though it would seem that every one must be convinced. When taking this special view of the subject, and learning the real character of bad men, our faith is much shaken, our zeal and hope become less operative, and we are sometimes almost ready to despair of success. To receive hatred for love, contempt and ingratitude for kindness, scorn and calumny for good intentions, and that too, in some instances, from neighbours and professed friends, who know or might know, if they would candidly weigh our motives by our actions, that we deserve better treatment from them—is enough, if this alone were considered, to discourage any man or set of men. But as I have before said, it is not our cause alone; it is the cause of God. He has engaged that it shall ultimately prevail. We have our part to act; and let us act it wisely, as in the fear of God; believing that he will bless and succeed all our sincere desires and righteous acts, to the promotion of the good of man and the glory of his name.

We have no new things happening to us, that should cause us to shrink from duty, or doubt the final triumph of the cross; but in all ages of the world, there has been opposition to truth and holiness, and to the laws that ought to bind men to their country, and to their God. When Paul preached *plainly* the truths of the gospel, told men fearlessly what they were, and what they were required to be, and this in the face of prejudice, and fashion, and worldly interest, it caused a great uproar. Demetrius was alive for the interests of the craftsmen, and jealous for the reputation of the great goddess Diana. He feared that such preaching would injure his prospects for worldly gain. His case seems parrallel to many that we witness at the present day. Wicked and lawless men fear that the efforts of good men will injure their business. They fear, also, that their *consciences*, in favour of sinning, (over whose rights they appear very jealous), will be deprived of their liberty. If the gospel be obeyed, they can no longer live by unlawful deeds. The infidel, and the atheist, fear that they shall see their religion fall into disrepute, and the religion of the bible every where prevail.

Some men fear of losing their influence with the wicked, when they think of exposing their wickedness, and of trying to reform them by sabbath-keeping and temperance measures. But Christ, when he denounced his woes upon the scribes, and pharisees, and lawyers, had no such fear. Stephen and Paul did not stop to inquire what effect exposing the wickedness of men would have on their feelings, or on the influence or circumstances of themselves. Even wicked men, though they complain of a man if he do his duty, will always despise an inconsistent, cowardly professor. Such worldly prudent men, who would shake hands with both parties, that they may have the confidence and good will of both, are held in contempt by the one, and in pity by the other. A "middle course," in religious duties, always does hurt; it keeps the wicked in countenance while they are doing wrong, and weakens the hands of those who would persuade them to do right. Many will thus offer a part, and call it a whole. Ananias and Sapphira seemed to be of this character. O, that all would learn the danger of such a course, by their awful end.

"Pains and penalties," words portentous of much evil, seem to be in some minds identified with the pioneer line of stages and the citizens' line of packet-boats. If this is so, why not be consistent, and carry along the same objection, to our laws which threaten the sabbath-breaker, the gambler, and the profane swearer, with a fine—the thief with a dungeon, and the murderer with the loss of his life? All these men, forsooth, are deprived of their liberty of "*conscience*," if you *prevent* them from doing what they *wish* to do, and what may be a source of gain to them. There is no difference as to liberty of conscience in the two cases; only as the pioneer does not say to the old line, if you do not lie by on the Sabbath, we will prosecute you. This, indeed, we would not wish to say. We think it better to operate by moral sausion; to manifest our disapprobation by our conduct, by not aiding them to break the Sabbath, and by providing means whereby all may have the same opportunity. This we most certainly have a right to do.

I believe that we ought to treat the good citizen and the moral man very differently from the lawless and the immoral. We ought in no instance, to aid unnecessarily, by our money—especially by our example, a man who will not obey the laws of the land. Every good citizen is bound to discountenance his conduct, and persuade, or even in some cases, to compel him to do his duty to his neighbour and to his country. But we have no right to say a man shall be truly religious, or forfeit our confidence in society, or in business concerns. The man who does not obey the laws by which all good citizens are governed, is a bad citizen, at least. Would to God they might also become pious. Every man, it is true, claims the liberty to choose for himself on this subject; for he must answer for himself, and share the benefits, if he makes a wise choice, or the contrary, if an unwise. Still I would hope for the best; and I really cannot see any thing unreasonable, in expecting that men will become good citizens through these efforts; that the gambler will leave his gambling, the profane swearer his oaths, the drunkard his cups, and the sabbath-breaker his contempt for that day.

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For the Western Recorder.

ON PRAYER.

"Ye ask, and receive not, because ye ask amiss."

(*Continued.*)

3. There is a special class of Christians, who seem to pray in earnest for a revival, while they are doing nothing, or next to nothing, in promotion of the object. The persons I here allude to, are such, as having recently passed through a season of revival, retain the *fervent form* of prayer, without that faith which alone could give it efficacy.

Scenes that have deeply affected us, will of course be long remembered with interest. Whether these scenes have been of a joyous or melancholy nature, or whether they have been such as to call forth emotions of a mingled character, the result will be the same. Where the feelings of the soul have been deeply agitated, for days and months in succession, it is impossible that the impression should immediately die away, on the removal of the exciting cause. The change in such a case must necessarily be gradual. Were we to find it otherwise, at the close of a revival, with those who have been the most engaged in the work, we should have strong reason to fear that the work itself had not been of a genuine character; and that the imagination had been more concerned in it, than the deeper feelings of the heart.

How large or how small a portion of this feeling is to be placed to the account of genuine spirituality, is not the question immediately before us. I speak of the simple fact of a continued excitement, after the ingathering of souls has ceased. This fact is almost a universal one; and when we add to it the further fact, that the excitement, instead of increasing through the breath of prayer, continues gradually to diminish, we have before us a practical demonstration, that in reference to the chief burthen of their petitions, the brethren are here praying amiss. Once, while they were yet speaking, the blessing came down in answer to their petitions. Now, while they are speaking, it is evidently departing from them. The case is a plain one. The Hearer of prayer has not changed. A sad change has taken place in the petitioners.

This precise state of things is so universal, after the crisis of a revival, that Christians are often calculating upon it before hand; and in this very way, perhaps, their faith first begins to fail. If, in self-examination, for instance, an individual were to say to himself—"Let me labour and agonise, and do all in my power, this present season; for in a few weeks, as the universal habit is, I shall inevitably begin to decline in religion:" Let him say thus to himself, and it is obvious to perceive, that the motive he assigns for present perseverance must eventually prove a snare to him. Nor is it probable that in the end, he will feel very guilty, for not avoiding that which he had before deemed inevitable. How far the abuse of this motive has been instrumental in checking the progress of revivals, it is impossible to say. No doubt it has been extensively operative. At every symptom of the partial withdrawment of the Spirit, it is felt as a hindrance; and when the work begins visibly to decline, it seems to operate like the spell of fatality among the brethren, who thenceforward lay aside their defensive armour, and sit down in discouragement.

But this, I fear, is not the worst of the case. I would here, indeed, proceed with diffidence and with trembling; for doubtless, "days should speak, and multitude of years should teach wisdom." Yet I cannot but think, that at the period of which I am speaking, the chief cause of the difficulty has seldom been fully apprehended; and that hence the revival spirit is often entirely quenched, by the mistaken efforts of those, who, as spiritual watchmen, have the best interests of Zion at heart. I would not be uncharitable; but, alas! it is no breach of charity, to suppose, that the ministerial brethren may sometimes err in a field where none but the divine Being is infallible.

The pastor, at such a crisis as I have supposed, begins to say to himself—"Sinners are becoming gospel hardened; the brethren no longer prevail in prayer; the revival season appears to be over; feeling is beginning to degenerate in its character; and it is now time to divert it into some other channel." Accordingly, he begins back at the first rudiments of the gospel, and preaches a series of discourses on the evidences of christianity, or on church government, and this in a manner which is comparatively dry and uninteresting, and but ill-adapted to a state of feeling which is yet tenderly alive to the immediate salvation of souls, and which, perchance, if the true cause of difficulty had been discovered, might again have been rendered productive in the attitude of believing prayer. Or perhaps he now brings up anew the claims of active benevolence, not in a spirit-stirring way, lest the brethren should continue to indulge in a species of unproductive sensibility, but rather in a business like manner, that they may become tranquil, and have once more a season of calm preparation, like the seed time which is to precede a future harvest.

Now, I would be far from intimating that the pastor has been altogether mistaken in his course. His promises, indeed, so far as he has gone, appear to have been right: But whether there was not some other thing which ought to have been added, before he came to his conclusion, may perhaps demand a doubt. It is possible that he has not duly appreciated the character of the excitement with which he is about to deal. Its character, no doubt, is sufficiently various. Some of the brethren, who had lately been seen among the rejoicing many, will ere this have begun to desert the prayer-meetings, in favour of worldliness. Others of them will, perhaps, have become inpatient with their brethren or their minister, because the excitement which rendered them so comfortable, has been suffered to decay. And of the broken-hearted, supplicating, prevailing few, it is possible that those who were comparatively weak in faith, may have begun to manifest, in some respects, a very undesirable spirit. But, at the same time, is it not highly probable, that at this precise juncture, there is a little band remaining, of those who had been the most successful, yet humble instruments in the promotion of the work, who, like Israel at the Red sea, have fallen into discouragement at the sudden accumulation of obstacles; and who, if duly called upon, would again rally at the "certain sound" of the Watchman's voice?—"Wherefore criest thou unto me?" is the message of the Lord to his servants, on such an occasion:—"Speak unto the children of Israel, that they go forward." Or if matters are still worse, is it not possible that the little band, like Joshua of old, have fallen to the earth upon their faces, before the ark of the Lord, to inquire wherefore it is, that the hearts of the "people have melted," and have become "as wax before their enemies?" If so, the watchman should say; "Get thee up; wherefore liest thou upon thy face? Israel hath sinned," &c. Let the sin be immediately discovered; let the Achan be slain; and Israel may again prevail. Or, in the third place, is it not possible that the little band, beginning to trust in their own strength, instead of taking hold of the almighty arm, are smarting under a temporary chastisement, which would be removed, as soon as the watchman should by any means prevail upon them to humble themselves before God for their folly? Surely, in either of these circumstances, there is something to be done, which, if accomplished, would prove effectual, under the blessing of God. Let the little band be kept in their place, at their work, and in the attitude of humble, believing prayer, and they will still prevail. Though their numbers be small; one of them shall chase a thousand, and two put ten thousand to flight.

The progress of revivals, like that of the divine life in the soul of an individual, is never carried forward, except in the face of opposing obstacles. Both alike require strict vigilance and unremitting warfare. Let the christian armour be declined, in favour of a respite, or in doubt of victory, and in either case the result will prove disastrous. I am not prepared to say how long revivals might be sustained, by right management, under the divine blessing; but the fact that they have sometimes been known to continue for a term of years, shows at least, that in the nature of the case, there is no physical impossibility or unaccountable fatality, but that which dwells in the imagination, that can possibly hinder their progress.

The redemption of the soul is always peculiarly precious, in the view of the wakeful;

and perhaps it may be in season, to divert their attention from this darling object, when every proper means of obtaining it shall have finally failed. Above all, the idea that revivals must necessarily be of short duration, ought never to be made the instrument of unbelief, or the procurer of the very event which it anticipates. Christians do indeed, as individuals, have more or less their periods of partial backsliding. But will this excuse them in calculating upon the certainty of these events? Will it excuse them in voluntarily throwing off their armour, and sitting down in quietness, as the anticipated period begins to approach? If not, never let us think, on any occasion, or under any circumstances, not even at the close of a revival, of losing sight of the worth of souls.

(To be continued.)

From the (Boston) Christian Watchman.

JESUITICAL PROSCRIPTION OF PROTESTANTS.

The bold and violent manner in which the Catholics of this city are attacking our religious institutions and teachers, makes it necessary to defend ourselves, or confess judgment. That courtesy, which the denominations of this country have ever, till now, maintained towards each other, has prevented our exposing the errors and hurtfulness of popery. They now render further silence culpable. If Jesuits had kept quiet, and ministered to their people unobtrusively, there had been no need of defensive measures on our part. But now that they claim the country; call our ministers unauthorised, and "the enemies of society;" and affirm Luther and Calvin to be heretics; now that they declare that the private reading and interpretation of the bible produced the errors of Muncer, Socinus and Bayle; the dreams of Swedenborg, Brothers, and Southcott; that it has perverted religion; disturbed society, poisoned justice, and persecuted virtue; it is time to lift the covering which was left, as a mantle of charity, over enormities which seemed innocuous. I hope you will, as a faithful WATCHMAN, give notice of the character and present efforts of popery, to the good people of this land.

You will oblige a friend, who has paid for your paper ever since it existed, by inserting the following extract from the works of JOEL BARLOW. PAPACON.

"One of the most admirable contrivances of the Romish church, is the business of *confessions*. It requires great reflection to give us an idea of the effects wrought on society by this part of the machinery. It is a solemn recognition of the supernatural powers of the priest, repeated every day in the year, by every human creature above the age of twelve years. Nothing is more natural than for men to judge of every thing around them, and even of themselves, by *comparison;* and in this case, what opinion are the laity to form of their own dignity? When a poor, ignorant, vicious mortal is set up for the *God*, what must be the *man?* I cannot conceive of any person going seriously to a confessional, and believing in the equality of rights, or possessing one moral sentiment, that is worthy of a rational being.*

"Another contrivance of the same sort, and little inferior in efficacy, is the law of *celibacy*, imposed on the priesthood, both male and female. The priest is in the first place armed with the weapons of moral destruction, by which he is made the professional enemy of his fellow men; and then, for fear he should neglect to use those weapons; for fear he should contract the feelings and friendships of rational beings, by mingling with society, and becoming one of its members; for fear his impositions should be discovered by the intimacy of family connexions; he is interdicted the most cordial endearments of life; he is severed from the sympathies of his fellow-creatures, and yet compelled to be with them; his affections are hid in the *mortmain* of perpetual inactivity; and, like the dead men of Mezentius, he is lashed to society for tyranny and contamination.

"I will not mention the corruption of morals, which must result from the combined causes of the ardent passions of constrained celibacy, and the secret interviews of the priest with the women of his charge, for the purpose of confessions: I will draw no arguments from the dissensions sown in families; the jealousies and consequent aberrations of both husband and wife, occasioned by an intriguing stranger being in the secrets of both; the discouragements laid upon matrimony, by a general dread of these consequences, in the minds of men of reflection; effects which are remarkable in all catholic countries; but I will conclude this article, by observing the direct influence that ecclesiastical celibacy, alone, has had on the population of Europe.

"This policy of the church must have produced, at least, as great an effect, in thinning society, as the whole of her wars and persecutions. In catholic Europe, there must be near a million of ecclesiastics.—This proportion of mankind, continuing deducted from the agents of population, for fifteen centuries, must have precluded the existence of more than one hundred millions of the human species.

"As long as public teachers are chosen by the people; are salaried and removeable by the people; are born and married among the people; have families to be educated and protected from oppression and from vice; as long as they have all the common sympathies of society, to bind them to the public interests, there is very little danger of their becoming tyrants by force; and the liberty of the press will prevent their being so by craft.

"In the United States of America there is no established church; and this is one of the principal circumstances which distinguish that government from all others that ever existed. It insures the unembarrassed exercise of religion, the continuation of public instruction in the science of liberty and happiness, and promises a long duration to a representative government."

From the Christian Mirror.

An Exposition of the Principles of the Roman Catholic Religion, with remarks on its influence in the United States, By PHILALETHES. Hartford, 1830, pp. 24.

Of the progress of popery in the United States, and the evils to be apprehended from its influence, the majority of our citizens do not seem to be aware; and others, with facts spread before them, manifest an incredulity on the subject, which seems to be altogether unaccountable. Testimony, which in reference to any other matter would be thought overpowering, avails but little here. State to them the number already secured to this communion in the United States: "O, they are made up of foreigners!" Tell them conversions to papacy are not unfrequent: Then, "they are from the lowest and vilest, who suffer no detriment from the change." Specify names of men, even men of worth and intelligence: Why then, "popery in America is a very harmless religion, very unlike what it has been in the old countries." And this, though the Catholics themselves contend very strongly, that "their religion is the same, the world over, and in all ages;" as indeed they must contend, or relinquish the claim of infallibility. Are Protestants doomed to slumber, while Anti-Christ creeps in among them? "Having eyes, see they not? and having ears, hear they not? and will they not discern the signs of the times?"

The object of the pamphlet, whose title stands at the head of this article, is to shew—

1. That the spirit of the catholic religion is in direct opposition to that of the bible, and highly injurious in its effects. This is shown in several particulars, and from catholic works of acknowledged authority in this country.

2. That there is great reason to apprehend an extensive prevalence of the catholic religion in our country. The statements arranged under this head may well provoke Protestants to jealousy. A company of catholic ecclesiastics has just arrived from Europe, for "the Ohio mission." European princes are protectors and patrons of associations for the support of catholic missions in the United States; and no doubt gold and silver will be supplied in sufficient quantities to carry on these proselyting establishments.

3. We are to consider the means of combatting this error, and the duty of the church in this respect. The church must awake to the subject; must acquaint herself with the character of popery; must make use of the information thus acquired to defend the truth; must extend a most efficient and liberal patronage to the Home Missionary, Bible, and Tract Societies; must be more vigilant in searching out and training up young men for the ministry; must pray without ceasing.

An appendix contains extracts from the Roman missal on the one hand, and the bible on the other, showing the difference between the catholic and the scriptural way of approaching God.

TEMPERANCE.

A NOBLE EXAMPLE.

In the first annual report of the Washington county (Md.) Temperance Association, just published, it is stated that "the Baltimore and Ohio Rail-Road Company, employing more than *three thousand* labourers, of all countries, have made it a condition in their contracts, that liquors shall not be furnished to the hands. There is labour," the report continues, in every variety, "to be executed; bridging, ditching, blasting, excavations; wet and dry, hot and cold, and all without strong drink. The regularity, despatch, good order and health of the workmen, are stated to be remarkable. Their content and happiness, the interests of the company, and the peace of the neighbourhood, thus promoted and secured, constitute a most valuable & convincing example, and cannot fail to produce wide-spread benefit."

Perhaps we ought not to infer from the above, that these 3000 men have agreed to drink no spirituous liquors while employed by the company, although the language seems to imply it. On either supposition, it is a regulation highly honourable to the company, and the success of which seems to promise its adoption in all the great works of internal improvement, to the prosecution of which the resources of several of the states are now devoted.

In the same report it is stated, that in the construction of some portions of the canals of Ohio and Pennsylvania, no ardent spirit has been used. Our readers will recollect the statements respecting the Hudson and Delaware Canal Company, published in this paper some weeks since. The work of reform seems to have been well begun along the canals and railways; and we see no reason why it may not be as rapid and thorough there, as in any part of the country, or among any class of our population. It is undoubtedly for the interest of contractors to promote it.—*Jour. Humanity.*

TEMPERANCE AT A MISSIONARY STATION.

Rev. Mr. Vaill, missionary at Union, near Fort-Gibson, in the Arkansas country, in a letter to the editor of the Religious Intelligencer, says—"Our drink is cold water exclusively; abating the use of coffee and tea. Our hired men, of whom many are soldiers from the garrison, come into the measure without a *twinge*. The only instance of deviating was in 1825, when our harvest was very large, and we were obliged to hire soldiers. It seemed to us, then, essential, to procure a few gallons of whiskey, as we supposed soldiers could not work without it.—But the fact proved to be, they could not work *with* it; for one man drank to excess, got mortified, and went away, quitting the service; and two had to take a fight; and we succeeded poorly, so that we were led to say, what advantage in whiskey? Nothing any way, but much evil; for every year, before and since, we have had none at all, and our work has gone on briskly.

BALTIMORE, MARYLAND.

The following is from the report of the trustees for the poor of Baltimore city and county, for the last year:—

"The frightful cause of nearly all the pauperism which exists among us, the intemperate use of ardent spirit, has so often been adverted to, that again to mention it may seem to be superfluous. The trustees cannot, however, close their report, without stating that their experience on this subject is painfully confirmed; that nearly the whole of the heavy expenditure annually made by the public for the support of the poor, and what is more to be deplored, the want and wretchedness which are brought under their view, arises from drunkenness; and that but for this fruitful source of human misery, an alms-house would scarcely be needed in our community."

INQUIRY ANSWERED.

A correspondent inquires, why many who were zealous members of a society, which did not prohibit the moderate use of the *ardent*, refuse to join a total abstinence society. There are many other things, at the present time, calculated to excite equal wonder, and the secret of the whole is, men are "*joined to their idols.*" *Young men*, whose habits of temperate drinking are not confirmed, are much more easily induced to subscribe the pledge of total abstinence, than *old ones.*—*Phil. & Investigator.*

TOM AND JERRY.

Have any of the gentlemen, who belong to the police authority of this city, (Boston), seen the above label on the windows of some of those shops, purporting to be victualing-houses, soda-shops, &c. And if so, do they understand what they mean? If they do not, we will give them a clue to the thing. It means, that "Here you can come, drink what you please, and as much as you please, stay as long as you please, and do what you please, sitting under your own "gourd," and no one to "molest or make you afraid."—And where was this learned? At the "school of morality," in *Tremont*-street.—*ib.*

Temperance, in Connexion with Revivals.—It has now become common for us to see in the papers, testimony in favour of temperance, relative to the progress of revivals. At first we were inclined to doubt the fact of a *direct* influence in this respect; but as testimony accumulates, the matter appears to be plain. Reformation in morals, would perhaps always have this tendency, if it were conducted strictly on *christian principles.* Persons who do any thing out of real love to the cause of Christ—any thing which is in its own nature of a beneficial tendency, may expect to be blessed in it. But to really possess the right spirit. Here is the labour.

A clergyman in New-Jersey has furnished for the Philadelphian, an account of *seven* sudden deaths, occasioned by intemperance; all having occurred within the sphere of his own pastoral and ministerial labours, since July, 1828.

INTELLIGENCE.

SANDWICH ISLANDS.

Since our last sheet was issued, two letters have come to hand from Dr. Judd, which are full of interest. They were written under different dates, at the island of Oahu. From the first, dated August 15th, 1829, we take the following description of the new church, and of the services at the dedication:—

"Some time ago, I wrote to ***** about our new church, which was then building. I stated its dimensions, from the reports of natives who had measured it. Since that time, Mr. Bingham and myself have measured it ourselves. We found it to be 196 feet in length, and 62 feet broad. The height of the eaves is about 11 feet, and the ridge-pole about 40. At each end are two pair of folding doors, with glazed windows. On each side are four single doors, and other openings to admit the air. The building is now completed. It is furnished with a neat pulpit, made of a rind of wood which resembles mahogany, and is trimmed with rich tapestry and velvet cushions, principally at the expense of the young King and some of the high chiefs. Great preparations were made for the dedication, and some thousands of dollars expended for clothes to wear on the occasion.

"On the 3d of July last, this immense building was filled for the first time, and to overflowing. The King and his sister sat in state before the pulpit, on a rich sofa, fronting the people. Around them were their attendants and others, who were to aid in singing. Beyond the choir, sat the high chiefs and foreign residents. Still farther on stood the King's soldiers in uniform. On either side the space was crowded with people, some in chairs and on rude stools, but the most of them seated closely on mats. The mission family occupied a corner on the right of the pulpit. Before the exercises commenced, the King arose and made a short address, in which he said that he had built the house for the service of the true God, and now it was to be dedicated to him. He also declared his determination to devote his kingdom to Jehovah; and called upon all men, chiefs, common people, and teachers, to listen to the good word of God, which would hereafter be delivered to them in that house. The dedicatory services commenced by singing a literal translation of the hundredth Psalm, in "*Cantate Domino.*"—After prayer, "*Scotland*" was sung in a well adapted hymn. The music, to say the least, would not have been equalled by many American congregations. Mr. Bingham preached with his usual eloquence, a powerful sermon, from Ps. cxxxii, 7, 13, 14, 15, 16. After the close of the dedicatory prayer, some copies of the first Psalm, translated by Mr. B. into verse for the occasion, were distributed. The Princess then made an address; after which the psalm was sung. As soon as it was ended, the King said, to the astonishment of all, "*Epule rakou*"—(*Let us pray.*) All was breathless silence, while the youth, in humble attitude, uttered a prayer, simple, appropriate, and calculated deeply to affect the hearts of his subjects.

"Thus ended the solemn and interesting ceremonies of the day; a day long to be remembered in the annals of the mission, on account of the display which was made of the christian religion and habits of the nation."

What a scene must this have been! How full of promise to the mission! A young king of a land, so lately sunk in the depths of heathenism, voluntarily addressing his subjects on the claims of the christian religion, and leading them in prayer before the mercy-seat; and this at the dedication of a temple to the worship of Jehovah!

The second letter, under date of September 12th, presents us with a scene of a different nature—that of the sickness, death and burial of a distinguished pious princess. Who can read it without emotion?—

"Last night we were called to witness the death of our much esteemed friend and sister in Christ, Lydia Namahana, (or Opiia, as she is otherwise called.) She has been dropsical for many months. Of late it has subsided, and she has been sinking under a disease of the liver. I spent most of yesterday by her bed-side, and had returned home to sleep. A messenger called for me at one o'clock. I hastened to her house, and found her fast going into the arms of death. I took hold of her hand, and called her by name. She answered me. I then asked her, if she had thoughts of God. She replied, yes.—Where do you put your trust? In Jesus—in Jesus. Have you no thoughts for your kindred? I *have* thoughts for my kindred. Are you afraid of death? No, was her reply. She appeared so low, that I desisted from asking further questions; and being satisfied with the good testimony she had given her friends, that her hopes were anchored on the rock Christ Jesus. Shortly after this, I sent for Mr. Bingham. When he arrived, at half past 2, her pulse had stopped, and she appeared in great agony. I then left her for half an hour, to visit a sick foreigner. When I returned, the scene was fast closing. It was indeed a house of mourning. Her husband, Laanui, sat by her side, assiduously attentive to all her wants. His eyes refused a tear, while it was evident that his heart was ready to burst with anguish. All the principal chiefs now at the island, and their attendants, were gathered around her. One after another of the mission dropped in, until our number amounted to seven. All was silent, except that now and then was heard a half-stifled sigh from the afflicted group, and the moanings of the dying chief. About 4 o'clock, the pulse returned for a few minutes, and she partially revived. "Where is Laanui?" she said. He placed himself before her, and she fixed her eyes upon him, but did not speak. Afterwards she said, "Hapai i luna:" (Exalt or raise on high.) Supposing she wished to be raised to an erect position, she was raised up, but immediately laid down again; when she sweetly breathed out her soul to God who gave it.

"It is impossible to describe the scene which followed. Though the voice of lamentation was suppressed within doors, a loud wailing was heard from hundreds of voices without. Mr. Bingham soon proposed to join in prayer. The Governor ordered the people to be silent, while we with heavy hearts, spread out our case before the Lord. After this, the people resumed their wailing, and we retired.

"*Sabbath Evening*, 13*th*.—The funeral of Piia was attended this afternoon. The body was laid out after the usual manner of our country; to which was added a wrapper of oiled cloth. She was placed in a coffin, lined with lead, covered with crimson velvet, and brass ornaments. Having assembled at the house, the procession moved to the church in the following order:—1st, the coffin, borne on the shoulders of men: 2d, the mourners; among whom were the King—Kaahumanu and Hoapiliwahine, sisters of the deceased—Aichea, Kinau, Laanui, and Gov. Boki and his wife. The native members of the church followed; and 4th, the missionaries: 5th, a respectable number of foreign residents; and last, such of the common people as chose to follow. After the services, which were unusually solemn and impressive, the procession returned in the same order to the dwelling-house. The crowd of people were then sent away; after which the body was carried by the relatives, members of the church, and missionaries, and deposited in the house by the side of the King and Queen.

"Piia (as you probably know) was one of the wives of Tamehameha, and high in rank. She was reckoned among the early subjects of the work of the Lord, and has always stood foremost in the christian ranks. She was a tried and true friend of the mission. It was she, that with her own hand warded off the blow of a knife, aimed at Mr. Bingham, by one of the crew of the Dolphin.—She went from house to house, and exhorted the people to observe the *tabu* respecting women, although opposed in her good work by the threats and knives of angry men.—When left in charge of this island, last winter, she resolutely opposed and stopped the firing of cannon on the *Sabbath*, in honour of Washington's birth-day. In her private life she was very exemplary. She was known to spend much of her time in conversing privately with individuals, on the subject of personal religion, and pressing home duty upon the conscience with feeling and effect. I well remember the kind reception she gave us when I first saw her.

"Of four members of our little church, which I then met, one only survives. God has made a breach upon us. But he knows how to fill it again, and we will not complain. The Judge of all the earth will do right. We have suffered a great loss, but it is doubtless to their great gain. We hope they are now free from the plague of sin, and that they sing with seraphs around the throne of the Eternal. When we see the harvest bringing in such rich and early fruit, shall we not double our diligence in our work, and do more and pray more for the heathen? Will you not also be quickened in your fervency at the throne of grace, for them and us?—May our heavenly Father grant, that we, at the last great day, shall stand with Piia, Robert, and Halekii, on the right hand of our Judge."

From the Christian Watchman.

EVANGELICAL RELIGION IN GERMANY.

No part of Europe of the same population has excited a more intense interest among Christians, than the religious circumstances of Germany. It has been the seat of a refined infidelity and skepticism of the most bold and daring character. The scriptures have been perverted by men of the first talents and learning, under the cover of criticism; and a spirit of unbelief, for a time, seemed to threaten the prostration of all christian principle. The infidels of Germany, who take the name *Rationalists*, despairing of proving their opinions from the bible, will undoubtedly deny its inspiration, and in effect call Christ a deceiver. The Spirit of the Pilgrims for the present month contains a valuable article on the moral state of Germany, written by a German; and it is said it may be relied on as correct.

This account goes back about sixty or eighty years, when skepticism and vice commenced their ravages. There were, however, at that time and before, men of sound and deep piety. Arndt, Spencer, Franke, Tersteeon, Gerhard, and many others, contributed by their writings, to keep alive an undefiled piety. But about 1760, and after, even the better works that were published, were barren of evangelical doctrines. Semler and his companions had captivated the greater part of the ministry. Doubts, or a secret unbelief as to a divine revelation, prevailed. The publications of the day were *deceitful*, poisonous, and perverting the mind. An example of infidelity was set before the higher orders in Joseph II. the Roman Emperor, and Frederick I. King of Prussia. Cellert, the father of modern German poetry, corrupted religious principle by writing hymns and plays for the German stage. Things grew worse from year to year; and men of celebrated pulpit eloquence withheld the truth, or perverted it. Religion, in the proper sense of the word, soon became almost entirely unknown, and the bible neglected in families. Public worship was deserted; the Sabbath profaned by business, by opening the theatres, ball-rooms, &c. and licentiousness presented a daring front.

But there were some in Germany, who remained pure from this leaven of wickedness. Switzerland too, and Wurtemburg, and some parts of Prussia, were not overrun with the pretended reformers. Albert Von Haller spent the last efforts of his powerful mind in defending true religion. John G. Hamann, of Kingsbury, in Prussia, was another advocate of truth. Matthias Claudius shines as the morning star among the few who escaped the contagion of the day.—Count Von Stollberg was a man of sound and ardent piety. Henry Jacobi, too, acted a conspicuous part. He felt the need of something better than what the spirit of age could give him. In his departure from time, he declared *grace* to be his refuge and his hope.

In 1804, a happy period commenced. The British and Foreign Bible Society opened a correspondence with certain influential and pious citizens of Nuremburg, in which one hundred pounds sterling were offered if a Bible Society should be established. The offer was accepted, and in 1806, this Bible Society was transferred to Basle. It has done much in producing a change for the better in Germany. Another Bible Society was soon formed in Prussia, and in other places in that vicinity.

On comparing what Germany was fifteen years ago, says this writer, with what it is now, there is much reason for gratitude and hope. It is like the day-break just before the rising sun. But the sun is not yet risen. Some Christians are to be found in almost every protestant city, but generally they are few. The church has many and powerful enemies, but they are on the decline. Dr. Dinter is one. He is a thorough, shrewd, and active Rationalist, and was formerly president of a seminary for the education of school teachers at Dresden, and a member of that body which superintends the schools in Prussia.

In concluding, this author remarks, that there is more prayer needed among Christians, more faith, more humility, and more separation from the world. Germany needs one more shock. The church there, is not, he says, to be overcome. The prayers of pious generations past, will yet be heard, and will prevail.

Roman Catholic Influence, and the Baltimore Editors.—We noticed last week, the fact, that the editors of the press in Baltimore, refused to insert the prospectus of the Protestant, a newspaper lately established in New-York. The last Protestant says:—

"The following explanation is submitted to the consideration of all American Protestants. In the first instance, the Baltimore editors demanded EIGHT DOLLARS for the insertion of our prospectus; which is *six* or *seven* times the ordinary rate of advertisements; but afterwards they declared, that they *dared not publish it at all?* This is the liberty of the press in America!"—*Alb. Ch. Register.*

A general Thanksgiving.—The Christian Watchman, of Boston, says that a communication has been received from a respected correspondent in the state of New-York, suggesting and recommending, that at the next annual meeting in May, of the different benevolent societies in New-York city, a committee of the several denominations of Christians, convened from the different states, be appointed to confer on this subject, and report immediately, stating as their opinion that *one* particular day, and naming it, should be set apart by the churches as a day of general thanksgiving throughout the states; perhaps the first Thursday in December. Our correspondent also proposes, that information of such a contemplated day be published through the medium of presbyteries, methodist conferences, baptist associations, &c. He thinks that such a union of grateful worship arising to heaven on the same day, will be an animating incentive to its more religious observance, than in the present mode of local appointments in each state.—*ib.*

Strictures on the Review of Dr. Spring's Dissertation on the Means of Regeneration, in the Christian Spectator for 1829; by B. Tyler, D. D. pastor of the 2d congregational church in Portland, Me. This production is from a personal friend of the writer of the review, who, "until recently, has had the fullest confidence in the correctness of" that writer's "theological views." But he is now effectually startled, for he is convinced that the reviewer "has in some things swerved from the faith of our pilgrim fathers." He writes, therefore, with the sincerity and earnestness of one who values the faith of the gospel, and who perceives the insiduous approaches of error. We have but recently found the pamphlet upon our table, and cannot say we have read it with the carefulness that the subject requires. Indeed, we could hardly trust our judgment in the case, having participated in the alarm which the writer acknowledges. We may venture to say, however, that we think this treatise is more intelligible than many of its predecessors in the controversy; and that we hope it will shorten the discussion, though we dare not suppose it will at once effect its termination.—*Bost. Rec.*

The Hudson Lunatic Asylum.—Dr. Samuel White, of Hudson, advertises that he has leased, for a term of years, the extensive stone edifice lately occupied as the alms-house, for the purpose of establishing a desirable and salutary retreat for the insane. It stands on the border of the city, commanding an extensive prospect of the river, the Catskill mountains, and the varied scenery interspersed. He proposes to adopt tender treatment for his patients, and thinks that the accommodations, after a thorough repair, will afford every comfort and advantage.

Washington vs. *Slavery.*—At the recent annual meeting, at Washington, of the American Colonisation Society, Mr. Custis, of Arlington, it is said, "repelled the illiberal attack, made by O'Connel, recently, upon the bright character of our illustrious Washington; and stated that the father of his country, about the time of his death, was deeply engaged in maturing a plan for the freeing and the removal of all his slaves to the western region."

REVIVALS.

Batavia, N. Y.—One of the eastern papers mentions that a revival has been for some time in progress at Batavia, which is the first ever known there. The subjects are said to be about a hundred, in the different denominations.

New-Richmond, Ohio.—We learn from the Cincinnati Christian Journal, that a powerful work of grace has recently been displayed in this town. The church was organised eight years ago, consisting of twenty-three members; since which period, there had been "a gradual, though very small increase," till August last.—The church, during that period, had several pastors, and occasionally began to hope for the special presence of the Lord; but generally, the low state of feeling and standard of piety in the church, and the corrupt state of morals without, proved to be of a most discouraging character. On the one hand, there was much of lukewarmnes and disunion; while on the other, there was a flood of infidelity, false doctrine, vice, and licentiousness; and the aspect of things had perhaps been never worse, than at the time above mentioned, when the revival commenced. At that period, "there was nothing, either in the church or out of it, that would have warranted the expectation" of such an event; except, perhaps, the thought that "man's extremity is God's opportunity." The work commenced through the labours of two ministers, who had been sent out by the presbytery to visit the feeble churches, preaching in public and from house to house. More than twenty appeared as the immediate fruits of this brief period of labour. The elders of the little church awoke to effort, and the work moved gradually forward, till a minister arrived from the American Home Missionary Society, when it assumed a more powerful character. The numbers who united with the church had amounted to one hundred and twelve, and the work was still interesting in its character. The whole aspect of the place had changed. Subjects of divine grace had been taken from almost every rank and condition in society; from the strong holds of error, as well as from the scenes of moral pollution.

"I might relate (says the writer) several cases of remarkable conversion; but I shall mention but one. An aged man, who was very intemperate and profane, on the day the Lord's supper was to be administered, in August, repaired to the church, furnished with a bottle of whiskey and a loaf of bread, for the avowed purpose of celebrating a mock sacrament. He sat in the house and heard the sermon; and then, while the church surrounded the table of the Lord, he retired to the step at the door, and accomplished his object. He went to his home with a guilty conscience; and at our last communion he occupied a place among the people of God, and as we have reason to believe, clothed and in his right mind."

SABBATH SCHOOL DEPARTMENT.

"In this revival, the Sabbath School has borne precious fruit. A goodly number, both of teachers and scholars, are among our hopeful converts."

Such is the recent testimony of a writer in the Cincinnati Journal, respecting a revival in New-Richmond, Ohio. But this is far from being a solitary instance of the kind. Instances

* The following tariff of the *prices of absolution* will show what ideas these holy fathers have inculcated relative to the proportional degree of moral turpitude in different crimes. It was reprinted at Rome no longer ago than the last century:—

	L.	s.	d.
For a layman, who shall strike a priest, without effusion of blood,	0	5	0
For one layman, who shall kill another,	0	3	3
For murdering a father, mother, wife, or sister,	0	5	0
For eating meat in Lent,	0	5	5
For him who lies with his mother or sister,	0	3	8
For marrying on those days when the church forbids matrimony,	2	0	0
For the absolution of all sins,	2	16	0

are becoming sufficiently numerous, to show that such blessings may be extensively received, as the gracious reward of christian faithfulness. What if our teachers and superintendents were to lay this subject to heart? In too many instances, it is to be feared, our Sabbath schools present little else than spiritual barrenness and lifeless formality. But if God is showing, by his repeated providences, that he is ever ready to crown the disinterested, self-denying, prayerful, persevering efforts of teachers and superintendents, with the descent of the Holy Spirit; what improvement ought we to make of the divine lesson? Where a school remains barren as the heath of the desert, is there not reason to fear, that the work of the teachers is, in some way or other, done deceitfully, rather than in the true spirit of faithfulness?—We would not present this enquiry in the light of an infallible criterion; for God seeth not as man seeth. Yet there can be no harm in offering it, at a time when the indications of God's presence and blessing are becoming so manifest.

Such notices as the following are frequently to be foued in the religious journals:—

Sabbath Schools in South-Carolina.—A correspondent of the Charleston Observer states, that about forty persons were added last year to the churches of Fair-Forest and Cane-Creek, Union district. Most of the additions were from the Sabbath schools. The Observer adds, that in many places, not only children, but young ladies and gentlemen, have felt it their privilege to be scholars in a Sabbath school.

Maine Sabbath School Union.—Among the teachers and scholars in the various schools reported, about 70 had given hopeful evidence of true conversion, during the past year.

We would also propose another enquiry for consideration. Are teachers, in general, sufficiently accurate, simple, lucid, and particular, in their method of pointing out to children who are serious, the way of salvation? And are they sufficiently solicitous to ascertain whether their instructions in this respect are fully apprehended? The mere proposing of such an enquiry, cannot fail to show its importance.

WESTERN RECORDER.

UTICA: MARCH 2, 1830.

Opposition Meetings.—Opposition meetings, it seems, have been held in several places, in reference to sabbath memorials. What is the object of this movement? Evidently one half of the people do not understand it themselves. Some misguided men have told them that the *Presbyterians* wish to unite "church and state;" that the getting up of memorials is but the first step in the process; and that they must now arise and remonstrate, while their liberties are thus beginning to be invaded. All this is the most unprincipled, deliberate, and wicked misrepresentation. Congregationalists, Baptists, Methodists, Evangelical Episcopalians, &c. &c. are united with the Presbyterians, in the memorials. Nor would either of these denominations ever consent to have any one of them assume a national character. The simple object of the petition is to ask for liberty—the same species of liberty that the President, that Congress, that civil magistrates and courts of justice, are allowed to enjoy—liberty, not to *compel* men to keep the Sabbath, but simply that of *permitting* them to keep it, throughout the mail and post-office department. This is all, absolutely all; and the leading men in the opposition know it perfectly well. Others are beginning to find it out. Not a few, we believe, have been astonished at the character of the meetings they have been called to attend; and many of them would not be caught in the same manner a second time.

The opposition meeting in *this* vicinity has produced, it seems, not a remonstrance, but a committee of vigilance. But who are this committee? It would be sufficient for our purpose, to exhibit their names, without a syllable of comment. But we forbear.

Public Amusements.—Legh Richmond, it will doubtless be acknowledged, was at once intimately acquainted with the customs of society, and with the claims of practical and experimental piety. Hear what he says of cards, balls, private dances, plays, &c. &c.:—

"Serious, consistent Christians, must resist these things, because the dangerous spirit of the world and the flesh is in them all; they are the "pomps and vanities of this wicked world," so solemnly renounced at baptism. To be conformed to these seductive, and more than frivolous scenes, is to be conformed to this world, and opposed to the character and precepts of Christ. They who see no harm in these things, are spiritually blind; and they who will not hear admonition against them, are spiritually dead. Shun the pleasures of sin, and seek those which are at God's right hand forevermore. You *cannot* love *both*.

Was this excellent man right or wrong in his decision? Both he could not be. We do not recollect that he was ever accused of fanaticism. One thing is certain. If the "*pomps and vanities of the world*" are not to be found in plays, dances, cards, parties, and in concerts too, (such as are given in Europe, he alludes to), Christians will be much puzzled to find them elsewhere, and of course will be quite safe from contamination.

The good man adds, to his daughters:—

"Blessed be God, you have been *kept far from* those, who make such recreations their idols, to wean their hearts from God."

We give the following as we find it:—

Education in New-York City.—Since the proposal was seriously made to establish a university in New-York, on the plan of the German universities, Columbia college in that city has proposed to accomplish the object by an alteration of its plan. This college is episcopal in its character, and some have deemed it too exclusively so for its general usefulness:—

"It is proposed to establish a second course (preserving that now in use in classical and mathematical studies) of modern languages, the physical sciences, mechanics, &c. any part of which students may pursue. The college will also found free scholarships in favour of the public schools, the high school, the Mechanics' and Tradesmens' Society, the Mercantile Library Association, &c.; and open its doors to any religious denomination, and to any individuals, to endow professorships, and scholarships, the sole right of filling which shall be vested in the party endowing. Public lectureships on most subjects will be established, excepting theology. All religious instruction will be excluded, except lectures by the President, on the evidences of the christian religion in general; expressly prohibiting any reference to the doctrines professed by any particular class of Christians.—Every religious denomination in the city of New-York, by its authorised representatives, shall be entitled to have always one student, who may be designed for the ministry, educated in the college, free of tuition. Public lectureships are to be established in Greek, Latin, English, French, Italian, Spanish, German and oriental literature; medical science and jurisprudence; chemistry, and its applications; mechanics and machines, mineralogy and geology, intellectual philosophy, moral philosophy, the law of nations and constitutional law, political economy, mathematical science, experimental philosophy, and physical and practical astronomy."

All religious instruction to be excluded, except lectures on the *evidences* of christianity! Where is the necessity of such a feature as this? Cannot the different denominations of Christians agree in urging and enforcing the great duties of repentance and faith? Let this be neglected, and the religion of such an institution will soon become neological in character, as a matter of course. We have no idea of fritterring away religious instruction, any where, or on any occasion, so as to please any class of errorists, which choose to adopt the name of christian, for a mere covering. We would be reasonably liberal; but deliver us from such a policy as this.

An Explanation of the Principles of the Roman Catholic Religion with remarks on its influence in the United States; by Philalethes.—*Hartford*, 1829.—A pamphlet bearing this title, with a corresponding character, has recently come to hand. It seems to be a seasonable production, as well as an able one; and it has been issued in a cheap form, for general circulation.

Utica Infant School.—The fourth quarter of this interesting little seminary commences today. There is yet room for an additional number of scholars. Doubtless it will soon be occupied.

Last week, we presented the narrative of the Oneida Presbytery. We here give the narrative of the Presbytery of Watertown, as kindly forwarded to us for publication. The two articles, it will be seen, breathe the same spirit, and tell of the same causes of lamentation and of rejoicing, of trembling anxiety and of hope:—

For the Western Recorder.

NARRATIVE OF THE STATE OF RELIGION IN THE PRESBYTERY OF WATERTOWN.

On surveying the ground within our limits, we find much to deplore. Some of our feeble churches have evidently declined. Their numbers have been reduced; their zeal become languid; their faith less operative than formerly; and a few of them seem to be threatened with entire ruin. And while some of the professing people of God have thus slumbered, the enemy has been awake. Demoralising sentiments and infidel principles have been industriously circulated. But these remarks, painful to be made, do not apply to all of our Zion. In other places, prospects are more cheering. The Lord has not forgotten to be gracious. While the enemy comes in like a flood, the Spirit of the Lord is lifting up a standard against him. In several of our churches a more than usual interest has been manifested, for several months past, in the things of religion. Public worship has been better attended, and numerous instances of hopeful conversion have occurred. Several infidels, of most unpromising character, have bowed before the cross of a crucified Redeemer, and are now rejoicing in the hope of eternal life. The places which have been most favoured with this refreshing from the Lord, are Watertown, Adams, Brownville, and Sackets' Harbour. We would by no means despise the day of small things. We would be duly thankful for the mercies which have already descended upon us, and devoutly hope that a more plentiful shower of salvation is at hand. But we hope with trembling; for we are not aware that any of the places to which we have alluded, afford at present, any decided evidence that the work of *special revival* is extensively progressing.

But we have other reasons, besides the special operations of the Holy Spirit in the conviction and conversion of sinners, for believing that the Lord remembers in mercy. He has in his providence signally favoured his friends in their exertions for the suppresson of vice, and especially that most degrading and destructive vice, intemperance. On this subject, our most sanguine hopes have been surpassed. Few were sufficiently enthusiastic in the good cause, to anticipate the happy results we have witnessed.

Our efforts have not been made with so much directness and energy against violations of the Sabbath, as against intemperance; and we think, as far as they have been made, they have not been attended with so much success. Something, however, we believe, has been gained on this point. Professing Christians appear to feel more deeply their obligation to obey God, rather than follow the dictates of seifish hearts; and churches seem more ready to enforce discipline on sabbath-breaking offenders.

Attention to Sabbath Schools has rather increased, and Bible Classes have been multiplied. The monthly concert of prayer is very generally observed. An attempt has also been made to reduce the charitable operations of the churches to system; and for this purpose, the churches have been organised into benevolent associations, auxiliary to Presbytery, and take up quarterly collections, to aid the several objects of domestic and foreign missions, tracts, and the education of poor and pious young men for the gospel ministry. This arrangement appears at present to promise extensive utility. In view of all these things, we have reason to thank God and take courage. While we have abundant reason to be humble before Him, that we have done so little for his glory and the immortal interests of men, we have much cause for gratitude, that he has condescended to smile on the feeble efforts we have made; thus encouraging us to greater exertions, to bring our offerings to his store-house, and prove him therewith, if he will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.

G. S. BOARDMAN, *Stated Clerk.*

Watertown, Feb. 11, 1830.

For the Western Recorder.

TO AGENTS AND PATRONS OF THE WESTERN EDUCATION SOCIETY.

At the next quarterly meeting of the Executive Committee, in Auburn, on the 18th of March, an appropriation of about $1200, will be needed, to meet the necessities of this Society for the present quarter. Our agents and friends will bear in remembrance, that there never has been raised, in this section of country, the amount of any quarterly appropriation, since our connexion with the American Temperance Society. The Parent Society has always supplied a large proportion of our funds. More than $2600 were borrowed the last year, to meet appropriations to our beneficiaries, on which the Parent Society are now paying interest. A sufficient amount has been subscribed, and pledged to be paid into our funds, in the course of the present winter, to meet our present wants. Will every agent and patron of the Society collect and forward to our Treasurer, any sums thus pledged or subscribed, that have not been paid, with as little delay as possible? If the times are hard, the pressure, it should be remembered, falls as heavily on our benevolent institutions, as on any portion of community. This will afford one test of christian character, showing how much we are disposed to deny ourselves, rather than that the cause of Christ should suffer.

J. EELLS, Cor. Sec'ry W. E. S.

Westmoreland, Feb. 28, 1830.

Installation.—On Wednesday the 17th ult. Rev. *Samuel W. Brace* was installed pastor of the presbyterian church and society in Skaneateles, according to the appointment of the presbytery of Cayuga. The introductory prayer was offered by Rev. Mr. Lathrop, of Newton, at present an agent of the American Bible Society. The sermon was preached by Rev. Dr. Richards, of the Auburn Theological Seminary, from 2d Corinthians, ii, 16—"And who is sufficient for these things?" Rev. Mr. Parsons, of Marcellus, presided, and offered the installing prayer. The charge to the pastor was given by Rev. Dr. Perrine; and the charge to the people, (in the absence of Rev. Mr. Smith, of Geneva, who was appointed to this part), by Rev. Dr. Richards. Concluding prayer, by Rev. Mr. Stow, of Elbridge. The services were conducted with great solemnity, and were well adapted to excite an unusual interest, and to make a deep and lasting impression.—*Skaneateles Tel.*

☞ Mr. Taylor will deliver a gratuitous introductory Lecture on Natural History, in the session room of the first presbyterian church, on Wednesday the 3d inst. at 7 o'clock. The gentleman furnishes ample testimonials.

Central Agency.—A meeting of the Board of this Agency, will be held at Rev. Mr. Aikin's, in this village, on Tuesday the 9th of March, at 2 o'clock, P. M.

R. CUSHMAN, *Cor. Sec'ry.*

POLITICAL.

CONGRESS.

We observe little in the proceedings of Congress, during the week ending on the 20th ult. that is deserving of notice. In the Senate, the debate on the resolution to suspend the surveys of the public lands, was continued from day to day, and the question remains undecided. In the House of Representatives, the bill for the relief of the widows and orphans of the officers and crew of the United States ship Hornet, was finally passed, on Friday, after a long debate; ayes 138, noes 42.

NEW-YORK LEGISLATURE.

Saturday, Feb. 20.—In Senate, a communication from Judge Gardner, of the eighth circuit, giving a detailed account of the trial of Elihu Mather, in Orleans county; and also in relation to the challenge of certain jurors, for favour, in consequence of their belonging to a particular society, was received, ordered to be printed, and referred to the committee on the judiciary.

The following joint resolution, introduced by Mr. Throop a few days since, was called up and passed:—

Resolved, (if the Assembly concur), That Mr. Butler and Mr. Duer, two of the late revisers of the laws, be directed to prepare and report to this legislature, with all convenient despatch, an act containing such provisions as shall have been made by this legislature, or may have been discovered by them and considered necessary, to carry into effect the intention of the legislature, in passing the various parts of the revised statutes, so that the said act so to be reported may be acted upon in season to have the same published in the third part of the revised statutes. [The names of Messrs. Butler and Duer were inserted, in consequence of their now being in Albany.]

In Assembly, Mr. Savage, from the committee on banks, reported bills to incorporate the Madison county bank, at Cazenovia; the Butchers' and Drovers' bank, New-York; the Oneida bank, Utica; the bank of Schenectady; the Montgomery county bank, (location in blank); the Westchester bank, Peekskill; and the Mechanics' and Traders' bank, New-York.

Mr. Granger presented a resolution, which, after being amended by himself, on the suggestion of Messrs. Van Buren and Mann, was read as follows, and passed:—

Resolved, That the comptroller be directed to report to this house, copies of the lists furnished by the several banks of the city of New-York, shewing the residence of the stockholders of said institutions, not residing within the county of New-York, with the amount of stock holden by such stockholders, and their residence respectively. [Mr. Granger remarked, that it had been said when the tax of 1823 was passed, that it would drive from this state all foreign capital, and he wished to ascertain whether it were so. We might then act with more knowledge, when the bill to repeal that tax should come up. This information would enable us to judge hereafter, whether foreigners had withdrawn their stock from banks which were under the provisions of the safety fund.]

Mr. R. L. Smith offered the following:—

Monday the 22d, being the anniversary of the birth of Washington—*Resolved*, That when this house adjourns, it will adjourn to meet on Tuesday morning. Passed, ayes 62.

Mr. Nicholas offered a resolution, to permit the Anti-masonic State Convention to occupy the assembly chamber, on the afternoons of Thursday, Friday, and Saturday next.

Mr. Mann hoped the resolution would pass; it was a matter of little consequence. It had been usual to grant the use of this chamber to every party on all occasions. Last year it was granted to a like sovereign convention of men, very much to the advantage of the sovereign people of this state.

The Speaker said he wished some gentleman would call for the ayes and noes.

Mr. Weed thereupon called for them.

Mr. Livingston said he wished the gentleman would withdraw the call. He hoped the resolution would pass unanimously. *We* may have favours to ask of that body hereafter.

Several other members also requested that the call should be withdrawn, and Mr. Weed complied.

The question was then put on the resolution, and it passed unanimously.

The Speaker then observed, that he had wished the ayes and noes to be taken, that he might record his vote in the negative.

On motion of Mr. Sprague, the judiciary committee were directed to inquire into the expediency of furnishing to justices, copies of the revised laws relative to their duties.

Monday, Feb. 22.—In Senate, a number of local bills were passed in committee of the whole; and a number of others were read the third time and passed. Among the latter, was the bill concerning the appraisement of damages on canals, and the compensation of appraisers; and the bill to amend the law relative to principals, factors and agents.

Tuesday, Feb. 23.—In Senate, Mr. Allen, from the committee on banks, reported bills to incorporate the Binghamton bank, and the Putnam county bank, at Cold-Spring.

In Assembly, Mr. Sherman, from the select committee on that subject, reported a bill to amend the acts providing for the instruction of the indigent deaf and dumb in this state.

Mr. Maynard offered the following resolution, which was laid on the table:—

Resolved, That the canal commissioners report to the Senate, whether in their opinion, any higher rates of duties on tolls can, with advantage to the interests of the state, be imposed upon any merchandise or property transported upon the canals of this state, particularly from the Hudson river into the country; and if in their opinion higher duties on tolls may with advantage be imposed, that they specify in their report the kinds of merchandise or property upon which such higher duties or tolls may be imposed, and the rate or amount of increase which may be so advantageously imposed.

The committee of the whole had under consideration the bill to incorporate the Canajoharie and Catskill rail-road company, made some amendments thereto, and rose and reported.

A report was received from Samuel Young, canal commissioner, in answer to a resolution of the house of the 20th, requiring estimates of the cost and revenues of the Crooked Lake and Chemung canals. Ordered to be printed.

The committee of the whole then took up the bill to incorporate the Hudson-River bank, at Hudson. Charter to continue till 1855.—Stock $100,000, to be divided into 2000 shares of $50 each.

One part of this bill gave to the bank commissioners under the law of last year, the power to distribute the stock among the subscribers.

Mr. Vanderpool moved to strike this out, and have the stock distributed in the mode which had been usual.

Mr. Mann opposed the motion. He said this had been inserted by the bank committee, at his request, that the principle might be tested, and if adopted on this bill, to govern in all future bank bills.

Mr. Granger seconded the motion to strike out, and supported it at some length. He considered the plan as inconsistent with the spirit of republicanism. It was giving three men a tremendous and dangerous power. With the power of distributing, perhaps, ten millions of stock in a year, these commissioners would have a power more mighty than has ever been given since our government has been formed. They would be the Warwicks of the day; the setters up and pullers down of bank kings. Their smile would be confidence and safety; their frown desolation and death. In the exercise of their authority, they would look well to the interests of the power which created, and the power which, if displeased, could destroy them.

Mr. Mann replied, and questioned the ability of the gentleman from Ontario, to determine as to the *republicanism* of the measure.

Mr. Speaker addressed the committee for some time. He condemned the system proposed as being calculated not only to cement still stronger all the banks into a solid compact, dangerous to the state; but as a dangerous means of distributing favours to speculators, whether in money or in politics. He observed that one of these commissioners, who is appointed by the Governor and Senate, might be considered as the representative of the great mass of the people, the democracy of the state; but he can be controlled by the other two, who are the representatives of the great monied aristocracy. To be sure, the Governor could remove the representatives of the monied aristocracy; but the shaking of the iron sceptre of this aristocracy could make the little monarch totter on his throne. Till now, a board with such sovereign control had been unheard of. They would prostrate and subdue even the least breathing of the democracy of the state. They would tell them, be on this side, and you shall have stock; those who are against us, shall have none. This would be the practical effect of the proposed measure.

Mr. Mann spoke briefly in reply.

The motion of Mr. Vanderpool to strike out, was carried; with but one negative vote. The committee rose, and the house adjourned.

Wednesday, Feb. 24.—In Senate, the committee of the whole had under consideration, the bill regulating the passage of boats on the canals; but no question was taken upon it.

In Assembly, Mr. Robinson, from the judiciary committee, to whom was referred the bill relative to the powers of vice chancellors, reported the same with amendments, so that it will repeal the 54th and 55th sections of title 2, chap. 1, part 3, of the revised statutes.

Mr. Lush offered a resolution, instructing the bank committee to inquire as to the expediency of prohibiting the circulation of all bank notes of a less denomination than $5. Mr. Lush said the effect of such a prohibition in Pennsylvania had been, to throw out of circulation all small trash of bills, and give a wholesome specie currency; and he wished to obtain the views of the bank committee as to the propriety of such a course here. The resolution was adopted, 49 to 23.

The committee of the whole passed the bill to incorporate the Hudson-River bank, at Hudson.

The committee of the whole then took up the bill reported by the bank committee, to exempt all banks subject to the bank law of last year, from the operations of sections 11, 12, 13, 14, 15, 16, 17 and 18, of title 2, article 1, chap. 18, part 1, of the revised laws.

Mr. Granger offered so to amend the first section, as to repeal the above mentioned sections totally. Mr. G. supported his amendments, and pointed out the harshness and evils of the sections proposed to be repealed.

Mr. Mann was rather indifferent in the matter; no banks are subject to those provisions, except those renewed or incorporated last year, and which were included in this bill. He thought perhaps these provisions had better be left on the statute book, so that the legislature might hereafter, if they thought proper, apply them to those banks whose charter were subject to alteration.

Mr. Speaker advocated the entire repeal of these provisions, and strongly condemned them as odious and unjust—the result of fanatic zeal, of anger, instead of reason. He ridiculed the idea of excepting from the penalties of these provisions, those who took shelter under the healing wings of the safety fund, while those who would not flee to that city of refuge, nor take hold of the horns of that altar, were to be punished.

The amendment of Mr. Granger was adopted, and the committe rose, and reported.

Thursday, Feb. 25.—In Senate, the resolution introduced by Mr. Maynard, on Tuesday, calling upon the canal board for information in relation to the rates of duties on the canals of this state, was called up and passed.

The committee of the whole passed bills to incorporate the Binghamton and the Putnam county banks; and the bill relative to gospel the and school lots in the county of St. Lawrence.

In Assembly, Mr. Gansevoort, from the bank committee, reported bills to incorporate the Greenwich bank, in New-York; the Yates county bank, at Penyan; the Onondaga county bank; the bank of Waterville, Oneida county; and the Ulster county bank, at Kingston.

The bill to repeal from sections 11 to 18, inclusive, of title 2, article 1, chap. 18, part 1, of the revised laws, was read the third time.

The Speaker decided that he could not put the question on this bill, inasmuch as it conflicted with the eighth joint rule of both houses, which declares, that "the same bill shall not create, renew, or continue, more than one incorporation, nor contain any provisions in relation to the altering of more than one act of incorporation." If this rule should be repealed, then the question could be taken on the bill; but it would require two-thirds to pass it.

Mr. Mann appealed from the decision of the chair; but he said he did not wish to discuss the matter now; and he therefore wished his appeal to lie on the table.

The committee of the whole passed the bills to incorporate the Livingston county and Saratoga county banks, and the Mechanics' bank at Buffalo.

Friday, Feb. 26.—In Senate, Mr. Todd, from the committee on finance, reported a bill authorising a tax of *one mill on the dollar*, on all real and personal property. The bill was accompanied by a long report, from which it appears, that there will be a deficiency in the revenue of the state, to meet the ordinary expenses of the current year, of $150,360; and that the proposed tax will be sufficient to meet the deficiency, and prevent the necessity of encroaching upon the general fund.

In Assembly, the appeal made yesterday by Mr. Mann, from the Speaker's decision, on the bill to repeal certain sections of the revised laws relating to banks, was taken up; but before the question was taken, Mr. J. Dickson moved that the bill be recommitted to the committee of the whole. The Speaker decided the motion to be in order. Mr. Granger appealed; and the house confirmed the Speaker's decision: But before the question was taken on Mr. Dickson's motion, the house adjourned.

FOREIGN.

London dates to the 16th January have been received at New-York.

The King of England had been ill, and is said in the London Star, to have been bled to the extent of fifty ounces in one week.

A London paper says, "among the merchants and others connected with the trade carried on between this country and North-America, the arrival of the President's speech has created more than usual interest; but a deversity of opinion appears to exist, as to whether any alteration will be made in the tariff, which will place the import into America of British manufactures on a more favourable footing than at present. The feeling, however, is, that some alteration will be made."

A London date of Jan. 13, says, "I am able to inform you positively, that, up to 12 o'clock this day, Prince Leopold had not positively declined the sovereignty of Greece; but it is true that he has not accepted it. He has expressed doubts as to his ability; but in the circles which he visits he is esteemed an able man. It is still thought he will be prevailed upon to accept this honour. The Duke of Wellington has the affair much at heart."

London, Jan. 14.—The snow in several places on the Dover road, exceeds five feet in depth. The severity of the season continues a standing topic for comment in letters and newspapers from almost every part of Europe.

DOMESTIC.

Anti-Masonic State Convention.—The Anti-Masonic State Convention met at the capital, in the city of Albany, on Thursday last. Delegates were present from forty-three counties. Gen. *C. P. Bellinger*, of Herkimer, was appointed President: Col. *Mumford*, of Otsego, and *O. Benjamin*, of Ontario, Vice-Presidents; and *J. I. Curtenius*, of Warren, and *E. Van Buren*, of Yates, Secretaries. On Friday, a memorial to the Legislature was adopted, praying the repeal of the act incorporating the grand chapter of the state.

Chenango Bank.—The cashier of this bank has published an article concerning its affairs. He says the holders of the bills and stockholders are perfectly safe, and the stock is worth more than par, if the bank can be permitted to manage its own concerns; but if a receiver is to be appointed, and the collection of all debts due to the bank, amounting to more than $200,000, is to be immediately pressed, it is easy to foresee that it must be attended with great individual sacrifice and ruin, and the consequent losses necessarily fall upon the bank. A temporary injuction was laid on the bank, on the 13th, at the application of the bank commissioners, while they were going on with their business as usual. The bank is to show cause on the 2d Tuesday of March, why a permanent injuction shall not ssue, and a receiver be appointed.

Execution of Pirates.—It is stated in the Baltimore Patriot, on the authority of Capt. Harvey, of the ship Dumfries, from Cadiz, that on the 14th ult. *ten pirates*, Frenchmen and Spaniards, were executed at Cadiz, for having captured the ship Topaz, of Boston, and murdered every soul on board.

As a fact which belongs to the history of the times, it is worthy of notice, that Tom Paine's birth-day was recently celebrated by a party in Albany, who avowed his infidel principles, and their proceedings are published in the Albany Daily Advertiser!

MARRIED,

At Savannah, Geo. on the 4th ult. by Rev. Mr. Styles, Rev. *D. M. Winston*, formerly of Utica, to Miss *Mary McIntosh*, of Liberty county, Georgia.

DEATHS.

At Norwich, Conn. on the 11th ult. Miss *Helen Jones*, late assistant teacher in Mr. Whittelsey's female academy in this village, aged 22. Her remains were interred the following Sabbath, in Spencer, Mass.

At Marseilles, France, on the 2d ult. of consumption, *Nathaniel H. Carter*, Esq. formerly editor of the New-York Statesman, aged 43. Mr. C. went out to Marseilles, as United States consul.

At his residence, near Woodville, Va. on the 16th of January, Col. *John Slaughter*, aged 70; a soldier of the revolution, and attached to Morgan's regiment of riflemen.

In Lexington, Mass. Mr. *Benjamin Moore*, aged 78; one of the remaining few that met the British troops on the morning of the ever memorable 19th of April, 1775, and who, as is there inscribed on the monument, "nobly dared to be free."

NEW BOOKS.

Just received by HASTINGS & TRACY—

Nos. 5 & 6 of the CHORAL HARMONY;

"A Plea for entire Abstinence," a sermon, delivered at Troy, Sabbath evening, Jan. 17, and at Lansingburgh Jan. 24, 1830, by Rev. Mark Tucker.

The Child's Picture Defining and Reading Book, by T. H. Gallaudet, principal of the American asylum for the education of the Deaf and Dumb.

Also, a new supply of Conversations on Chemistry, Woodbridge's Geography, Hawes' Lectures, (new edition), &c. &c. *Utica, March* 2, 1830.

FOR SALE, OR TO RENT.

THE noted STAND for a TAVERN, in Williamstown, formerly owned by Baruch Orton, deceased, with one hundred and twenty acres of land, of which about eighty-five are under improvement, and well calculated for grass, grain or fruit, with buildings and water very convenient. It is situated about eight miles from Camden village, on the state road from Rome to Oswego. It will be sold very low, and on eight years' credit, if wanted; or it will be rented at a reasonable rate.—Enquire of ELLENOR ORTON, on the premises, or of ASHBEL UPSON, at Camden.

Williamstown, Feb. 25, 1830. 9w4

NOTICE.

THE Stockholders of the Oneida Iron & Glass Manufacturing Company will please to take notice, that a call and demand is hereby made on them, of Seven Dollars on each share of stock held by them respectively, to be paid to their Treasurer, on or before the 5th day of April next, under pain of forfeiture of their shares, and all previous payments made thereon.

By order of the Directors,

WILLIAM WRIGHT, Sec'ry.

Rome, Feb. 24, 1830. 9w4

QUARTERLY CHRISTIAN SPECTATOR, FOR 1830.

THIS work is conducted by officers of Yale College, with the assistance of officers of the Theological Institution at Andover, and of Middlebury, Burlington, Amherst, and other colleges. Among its contributors are also numbered distinguished clergymen or laymen of Boston, New-York, Philadelphia, and other large cities. It is devoted to the explanation and defence of EVANGELICAL TRUTH; the promotion of the cause of missions, and of all those great objects of christian enterprise which distinguish the present day. A part of each number, likewise, is devoted to the interests of education, and of literature, contemplated in its bearing on the best interests of man. Its leading characteristic is intended to be *vigorous discussion on the broadest scale.*

CONDITIONS.

The CHRISTIAN SPECTATOR will be published on the first day of *March, June, September*, and *December*. Arrangements have been made for its *prompt* and *regular* delivery, in all cases.

Each number will contain 168 pages 8vo. printed on paper of a superior quality, and with an elegant and new type, prepared expressly for the work.

The price is *Three Dollars* a year, payable on the delivery of the *first* number. Mail subscribers, who order the work, will be expected to accompany the order with payment for the first year, free of postage. Agents will furnish the work to subscribers, in their immediate vicinity, without charge for transportation.

Numerous recommendations of this work, as conducted during the last year, have been given by distinguished clergymen and laymen, in Boston, New-York, Philadelphia, and elsewhere. Among these the following only will be cited:—

From the New-York Spectator, of Sept. 11, 1829.

"This work might assume for its motto, "Principles, not Men," with perfect propriety. It treats of subjects connected with that which is of the deepest and most unusual interest to the family of mankind. But so vast is their range, and so various their contents, that there need not be any sameness in their nature; nor do we find any. Indeed, we have rarely met with a quarterly publication of equal size, containing so much that is *readable*, to use a fashionable but significant phrase. There is a *conciliatory* and *catholic* spirit in all the discussions on doubtful or disputed points of theology, (oftener professed than observed), to be found in all the articles."

Recommendation by Clergymen of Boston and the vicinity:—

The Subscribers are satisfied that the Christian Spectator has been, from its commencement, highly useful in sustaining the cause of literature, morality, and religion. They have been particularly pleased with the ability with which it has been conducted, since it assumed the *quarterly form*. They consider this mode of publication an improvement, and particularly favourable to enlarged and accurate discussions of topics of general interest. And they deem it of peculiar importance, that a work like this should be enabled to take a decided and commanding stand among the quarterly periodicals of the day. We therefore cordially recommend it to the patronage of the public. LYMAN BEECHER.

WARREN FAY. J. H. FAIRCHILD.
JOHN BROWN. SAMUEL GREENE.
B. B. WISNER. EDWARD BEECHER.

Published by A. H. MALTBY, New-Haven, Connecticut. Agents, HASTINGS & TRACY, Utica: E. PECK & Co. Rochester: HIEL WARNER, Canandaigua: H. HOOKER, Auburn. *Feb.* 8, 1830. 6

WARNER & HARVEY,

HAVE just received a consignment of the following valuable and highly approved New Preparations, viz:—

Fluid Extract of Sarsaparilla,
Oil of Black Pepper,
Citrated Kali,
Black Oxide of Mercury,
Extract Quinine,
Solidified Copaiva,
Oil of Copaiva,
Compound Syrup of Liverwort,
Gowland's Lotion, and
Saratoga Powders.

These Saratoga Powders possess all the virtues of the water, at a considerable less expense.

Also, on hand, as usual, a superior assortment of DRUGS & MEDICINES, for sale low for cash.

Utica, Feb. 2, 1830. 5w6

ETNA INSURANCE COMPANY,

OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against

Loss or Damage by Fire,

at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford*, 1829. 37

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.

Utica, July 6, 1829. 27

JUSTICES' MANUAL.

HASTINGS & TRACY have just received a new supply of the Justices' Manual.

They have also for sale, the Revised Statute, entitled, "Of Courts held by Justices of the Peace," with an analysis, marginal notes, and index, by the hundred, dozen, or single. Also, the Blanks required under said statute. *Utica, Jan.* 12, 1830.

POETRY AND MUSIC.

LINES,

Written by N. P. Willis, for the Temperance Society, in Wareham, Mass., and sung at their meeting, January 6, 1830:—

"'Look not upon the wine when it is red.—*Proverbs.*"

'Look not upon the wine, when it
Is red within the cup!
Stay not for pleasure, when she fills
Her tempting beaker up!
Though clear its depths, and rich its glow,
A spell of madness lurks below.

They say, 'tis pleasant on the lip,
And merry on the brain,
They say, it stirs the sluggish blood,
And dulls the tooth of pain.
Aye; but within its glowing deeps,
A stinging serpent, unseen, sleeps.

Its rosy lights will turn to fire,
Its coolness change to thirst,
And by its mirth, within the brain,
A sleepless worm is nurs'd.
There's not a bubble at the brim,
That does not carry food for him.

Then dash the brimming cup aside,
And spill its purple wine,
Take not its madness to thy lip,
Let not its curse be thine.
'Tis red and rich; but grief and wo
Are hid those rosy depths below.

The following beautiful lines are, it is believed, from the pen of Mrs. Sigourney:—

"As thy day, so shall thy strength be."

When adverse winds and waves arise,
And in my heart despondence sighs,
When life its throng of care reveals,
And weakness o'er my spirit steals,
Grateful I hear the kind decree,
That—"as my day, my strength shall be."

When with sad footstep memory roves
Mid smitten joys and buried loves;
When sleep my tearful pillow flies,
And dewy morning drinks my sighs;
Still to thy promise, Lord, I flee,
That—"as my day, my strength shall be."

One trial more, must yet be past,
One pang, the keenest and the last;
And when with brow convuls'd and pale
My feeble, quivering, heart-strings fail,
Redeemer! grant my soul to see
That—"as her day, her strength shall be."

"*The Euterpeiad, an Album of Music, Poetry, and Prose.*"

We have received a prospectus of a paper, under this title, to be issued semi-monthly, in New-Haven and New-York, which *promises*, so far as we can at present discover, to be of some importance to the science and practice of music in this country. The paper, we should hope, will be conducted better than a former one of a similar title was, in Boston, a few years ago. Musical science has somewhat advanced since that period; and the principles of practical discrimination are beginning to be better understood. "Tales," and "humourous essays," too, have become rather tiresome to sober-minded readers; and as for poetry, we hope they will give us that which is really good, or none at all. It requires talents of no common order, to do justice to such a publication; and whether Mr. Charles Dingley, who issues the prospectus, possesses them or not, will be best ascertained when the paper makes its appearance. We know nothing to the contrary; and we wish well to the undertaking. The work, comprising in each number eight quarto pages, is offered at $3 advance, and is to appear in March next.

The following article, published in the Spectator and Chronicle, and copied into the columns of the Charleston (S. C.) Observer, shows that our views of the subject of articulation are not peculiar:—

SACRED MUSIC.

In the performance of sacred music, in most choirs, there are so many common and glaring faults, that we scarcely know where to commence the enumeration of them.—The most obvious one, perhaps, is that of imperfect articulation. This is so general, that some have supposed it to be irremediable. But this is not the fact. Ballad singers are scarcely ever deficient in this respect; and, indeed, but few are particularly so, who are accustomed to sing alone in public. Let all the members of a choir pay a proper regard to time and accent; let them use individual exertion that their utterance shall be distinct, and they cannot fail in their object. But we will give a few examples of imperfect articulation, and point out a method by which it may be obviated. The words—

"While shepherds watch'd their flocks by night,
All seated on the ground."

are usually sung as if written thus:—

Will zhepherd swatch'd their vlock sby nigh
Tallsea tedo e grou—

Here it is seen that the last letter of every syllable, if a consonant, is joined to a succeeding one.

In attempting to avoid this buzzing, disagreeable sound of the consonants, some fall into another style, equally ridiculous, by suppressing all letters not producing a liquid sound, and supplying their place by others to which they bear some resemblance; and, in the rapid manner of singing, words like the following strike the ear:—

Weniwe lese wud e sta
Nan aw me fra suva.

Now this, interpreted into plain English, is—

"When I with pleasing wonder stand,
And all my frame survey."

This inaccuracy of expression may be remedied by a slow and distinct utterance; by giving the words a broader sound than in reading, and by forcibly articulating the consonants at the moment when the syllable should terminate.

Of *punctuation*, choirs are usually unmindful; they can perceive no difference between a comma and a period; and, in consequence, often break or join sentences, to the perversion of their meaning; as in the following lines:—

"The Lord shall come; and he shall not
Keep silence, but speak out."

By making a pause after "not," one part of each line contradicts the other.

With regard to *tone*, many are particularly faulty; from their ambition to make themselves distinguished from all others, they contract a roughness of voice which renders it peculiarly disagreeable. Let these remember that there can be a "vox et præterea nihil."

Some have a great desire to exhibit the *graces* of music, or such flourishes, &c. as were not intended by the composer. However well this may do for a superior vocalist in a song or solo, in all other cases it has a most pernicious effect. Who is there with us, that can improve the harmony of Handel and Haydn? But our choirs seem not to know that Handel or Haydn ever lived; instead of selecting the music of these great masters, they are satisfied with nothing but the inharmonious, noisy fugues of Whitaker and Kimbal.

Finally, our choirs seem to be perfectly indifferent to the feelings of the congregation. Their labour on the Sabbath is merely mechanical, and they appear to consider tunes and hymns of no other importance, than as these afford themselves an opportunity of displaying their skill, and of manifesting their strength of voice. In fact, by sacrificing sense to sound, they resign for a straw the golden sceptre which commands the heart. E.

MISCELLANEOUS.

CENT SOCIETIES.

A correspondent of the National Philanthropist relates the following anecdote, to show the origin of those productive little associations in the United States:—

"About the commencement of the present century, a respectable gentleman of this city, having several friends to dine with him, the conversation at table turned on the subject alluded to above, viz. the spread of the gospel. After dinner, *wine* was served. A venerable minister present remarked—"If every person, who has the ability, would retrench a glass of wine a week, and contribute a *cent* per week, for the spread of the gospel, what a vast sum might thus be raised!" The host moved back his glass, and placed a *cent* on the table. His amiable companion, with a heart overflowing with love to her redeemer and her fellow sinners, kept her eye on the cent, and on rising, pleasantly took possession of it. She laid it aside, and made proposals to the ladies of her acquaintance to engage in the contribution suggested. An individual of another denomination, shortly after, followed her example; and from thence have proceeded the "Cent Societies" in the United States; by which means, tens of thousands of dollars have been collected and devoted to this noble object."

MARRIAGE LAW.

There seems to be an impression that no marriage is legal, unless solemnised before a minister, judge, justice of the peace, &c. and the christian and surnames of the parties are given up, with the ages, and places of residence, profession, trade or occupation of the parties, and the names and places of residence of the witness or witnesses, &c. &c. *This is not so.* All marriages are legal, solemnised as they have hitherto been. But if the parties married, desire to have their marriage *registered and authenticated*, in the manner provided by the act, then they must comply with all the requisitions of the act, to entitle them to have their marriage registered and authenticated. And whether registered or authenticated or not, does not affect the legality of the marriage. They are man and wife, to all intents and purposes. The only beneficial object of having a marriage registered and authenticated, pursuant to the provisions of the revised statutes, is, that the parties may have in their power *recorded evidence of the fact of such marriage.—Pough. Enq.*

ANECDOTE OF A BLACK WOMAN.

In one of the native congregations, the Catechist lately made known to them their duty of supporting the Tamul-Tract Association, established in India. A few days after, a poor aged woman, a widow, who has hardly so much as daily to satisfy her hunger, came and brought a few cash, [a small copper coin], and requested the Catechist to take them for the Tract Society. He, knowing her wretched circumstances, refused to take the money, and offered to pay it himself, for her. But she insisted upon his taking her's. The Catechist then asked, whether she thought to gain heaven by it. "No," said she, "not heaven: But must we not do what we can to save the souls of others?"

LUTHER AND CALVIN.

Luther attacked practices and habits; but Calvin, striving to root out false principles, plunged into the depths of metaphysics, and set the world to reasoning on all abstruse subjects. He came more to reform thoughts and opinions, than acts and deeds; still he was not unmindful of these things.—*Spect.*

TRUE COURAGE.

A military officer, who was so unfashionable as to profess religion, being challenged by another, coolly returned this answer: "Tell him, that though I fear not man, I am afraid of offending God; and though I want not courage to face a cannon, I dare not venture to rush into the mouth of hell."

Nothing is more easy than to do mischief, and nothing is more difficult than to suffer without complaining.

LITERARY AND SCIENTIFIC.

HERCULANEUM.

Since the commencement of 1828, the government of Naples have caused excavations to be made in the ruins Herculaneum, and the following are the principal results of the researches up to the middle of the present year. They have discovered the most splendid private house of the ancients that has ever been seen by modern eyes. The house has a suit of chambers, with a court in the centre. There is a separate part of the mansion allotted to the females, a garden surrounded by arcades and columns, and also a grand saloon, which probably served for the meeting of the whole family. Another house also discovered, was very remarkable, from the quantity and nature of the provisions in it, none of which have been disturbed for eighteen centuries, for the doors remained fastened in the same state as they were at the period of the catastrophe which buried Herculaneum. The family which occupied this mansion was, in all likelihood, when the disaster took place, laying in provisions for the winter. The provisions found in the store-rooms consist of dates, chesnuts, large walnuts, dried figs, almonds, prunes, corn, oil, peas, lentils, pies, and hams. The internal arrangement of the house, the manner in which it was ornamented, all, in fact, announced that it had belonged to a very rich family, and to admirers of the arts; for there were discovered many pictures, representing Polyphemus and Galatea, Hercules and the three Hesperides, Cupid and a Bacchante, Mercury and Io, Perseus killing Medusa. There were also in the same house, vases, articles in glass, bronze, and *terra cotta*, as well as medallions in silver, representing, in relief, Apollo and Diana. The persons who direct the excavations have caused them to be continued in the same street, and they will, in regular order, search the shops and houses which border on each side, and also the lanes which branch off from it.—*French paper.*

PREPARATIONS FOR SETTLING IN AMERICA.

In the year 1452, the Turkish Emperor turned his sword on Europe; and Constantinople, so long the proud seat of the Greek Emperors, fell before his conquering arm. The christian world was amazed and terrified beyond description; they saw in the standard of the Turk, a meteor that was to blaze over Europe. Churches were to sink before minarets and mosques; and the alkoran was to supplant the sacred scriptures. But short sighted man was disappointed most happily in this: The arms of the conqueror went no further, and the seeming evil produced abundance of good. The Mussulman drove out, from this ancient and lovely seat of learning, the Greek scholars and philosophers who had long congregated there, and made them schoolmasters for all Europe. They brought out with them many rich manuscripts, which had been concealed from the greatest portion of the world for ages.—Kings, nobles, and sovereign pontiffs contended with one another for the possession of these treasures; but while they were engaged in this noble strife, the art of printing was discovered; and almost faultless copies of the classics were multiplied, until the humblest scholar could enjoy the company of the poets and orators of ancient days, with the same freedom as the potentates of the earth. From this moment the intellectual world was changed. This invention was at once the sign and the proof, that the world should never again be deluged by a flood of ignorance. Not only were the classics disseminated, but the scriptures also were put into every one's hands. The human mind began to throw off its shackles, and a spirit of free enquiry went abroad. Every one was active in pursuit of knowledge. This was not all; about this time gunpowder, which had been previously discovered, came into general use, in military and naval warfare, and the campaign was now more often decided by science and skill, than by mere physical force.

This change in warfare was absolutely necessary to the settlement of this country, in order that the skill of the few should be equal to the strength of the many. This skill saved the New-England colonies in the Pequot war. If printing had not been discovered, in all probability, Columbus would not have received sufficient of the elements of Geometry, to have assisted him in traversing the Atlantic; and if fire arms and cannon had not been in use, the handful of Spaniards would not have got a footing on the continent.—*N. Y. Spectator.*

WEBSTER'S DICTIONARY.

In the prospectus announcing the contemplated reprint of Webster's Dictionary, in England, is the following remark by E. H. Barker; whose name, if we recollect right, we have seen appended to many valuable articles in the Classical Journal:—

"If any man living be entitled to the appellation of "veteran philologist," it must be Dr. Webster; and the golden fruits of his profound knowledge and extensive researches, constituting a new era in English lexicography, will, by this reprint, at a reasonable price, become accessible to the English student and maturer scholar."

Origin of Coal.—A man in Monongalia county, Va. in digging a well, penetrated a layer of bituminous coal at the depth of thirty-four feet, and about five feet lower came to another stratum of coal. Between these strata he found a piece of wood perfectly sound, except its being a little charred. It is inferred from this, that wood buried in the earth, is the origin of coal beds.

Premium Tract.—The publishing committee of the American Tract Society have decided, that among the manuscript tracts they have received, "on the character and prospects of the Heathen," no one "comprises all the requisites which a tract on that interesting subject ought to embrace; they therefore decline awarding the premium, and place it at the disposal of the donor."

The Senatus Academicus of the University of Georgia, have elected Rev. J. Shannon, professor of languages; Rev. Mr. Capers, of belles-letters and ethics; and Jas. Camak, Esq. of mathematics, in that institution.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$140 50a141	Sole, oak tanned, lb	19a22
Pearl	142 50a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	H 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 75a4 81	Havana, white, lb	12a14
Western (canal)	5 25a5 37	—— brown	9a10
Rye flour	3 62a3 75	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 02	*Tallow,*	
—— western	1 02a1 06	American, lb	6 1-2a7
Rye	71a72	*Teas,*	
Corn, north yellow	52a	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	68a	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - - -	3-4
Mohawk - - -	do	York - - - -	1
Geneva - - -	3-4	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh -	5
Chenango - -	stopped	Brownville - -	do
Rochester - -	do	Silver-Lake -	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara - -	broken	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec. -	do
All others - -	1-2	Lancaster - -	do
Connecticut.		St. Clairsville -	do
Norwich Bank -	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - -	do	Columbus - -	do
Thames - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.
Utica, August 18, 1829. 33

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.
☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street.
August 25, 1829. 34

DR. STERRY'S HAIR REGENERATOR,
AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.
Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

Dr. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c,

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

UTICA, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marsball, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.
NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skelcton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.
JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.
SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. *July*, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.
G. MARSHALL, Old Post-Office, Utica.
August 25, 1829. 34

GENUINE FRENCH JUJUBE PASTE,
Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient; between meals a small bit of it is kept in the mouth, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success; it is softening, pectoral, and calming; it effectually appeases a cough, and softens the pituitous humour in the throat and breast; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.
Utica, Dec. 15, 1829. 50

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street Bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 15, 1829. 24

Who wants to see, when 100 *years old?*

M. HITCHCOCK & Co. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred years, and for sale at N 38. Genesee street. *Utica, May* 22, 1829. 21

NOTICE,

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

HITCHCOCK'S
NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headache, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases. Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. ☞ Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 46

SWELLED NECK,
KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.
"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of
5 WARNER & HARVEY, UTICA.

ODONTICA,
A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders are authorised to sell it at a low price.
Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1828. L. HOLBROOK.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c.—Notice is hereby given to all the creditors of *Alfred B. Hatheway*, an imprisoned and insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in the county of Oneida, on the sixth day of March next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 18th day of December, 1829.
51w10 ALFRED B. HATHEWAY, *Insolvent.*

DEFAULT having been made in the payment of a sum of money secured by a mortgage bearing date the third day of March, in the year one thousand eight hundred and twenty-three, executed by William Ketchum to Ansel Bruce, of all that certain piece or lot of land, lying and being in Rome, Oneida county, bounded as follows: Beginning on Fish creek, at the corner of land owned by Nathan Ladd; thence south thirty-eight degrees and